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kinsmen who love him and unrelated adults who simply ignore him. He is clear about the difference between 'our sheep' around which he skips and smiles, and 'strange sheep' at the sight of which he screws his face into a comical grimace of resentment. About this age, when his spirit of adventure takes him beyond the protection of his own huts, he is almost certain to meet with some unpleasant treatment at the hands of older unrelated children. In these ways the child quickly comes to associate membership in his own family and kindred as synonymous with love and acceptance, and non-membership with hostility. Later experience in adolescence and adult life gives him no cause to change these early established attitudes.

During these first four years the child suffers only the minimum of discipline, almost exclusively at the hands of the mother and sometimes the grandmother. Weaning is a gradual process and most children take some milk until they are two years old, and occasionally for a year longer. Training in cleanliness is a simple matter. They are not punished for fouling the hut until they are walking strongly; generally, by the age of two a number of sudden evictions from the hut when they have misbehaved, and the ridicule of their siblings and cousins, have persuaded most children to walk outside. In other matters the child does very much as he likes. He is continually assured by his adult kinsmen that he is admirable and remarkable and his father, in particular, is consistently loving and indulgent. But from about the age of two or two and a half years a mother in her attempts to reduce her child to a minimum of discipline begins to refer to the father as an authority figure. 'Your father will beat you,' she sometimes says in desperation when her own authority fails. The child of three or four years knows quite well that this is most unlikely to happen, but by the time he is four years old he recognizes that the father is the leader of the family and a person in authority. He observes his mother's deference and the disciplinary action which a father sometimes exerts on his elder siblings.

The general picture of the first four years of a child's life is one of extreme permissiveness on the part of both parents. The mother is a source of physical care, comfort, and love, but

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the world' (μὲ ἔφερε στὸ κόσμο). With the physical connexion between mother and son, goes a recognition of the overwhelming pain of childbirth, and the passive courage which is necessary to resist it. Women work until the last moment. Some Sarakatsani tell how their mothers were out gathering herbs or firewood when the pains began. They point out the tree or stone that marks the place of their birth. They tell how the mother assisted by a companion, or in some cases entirely alone, having cut the cord and buried the afterbirth, then loaded up the new child and the bundle of firewood and returned to the hut.

The attachment of the son to his mother draws strength from his own childhood memories and from the accepted qualities any Sarakatsan mother is presumed to possess. There is the long suckling period. He remembers how his mother was always the provider of food and unconditional love; how she made a phylactery and secured it under his shirt to protect him from the attacks of the Devil. He remembers her distracted care for him in sickness and her divination to find the evil eye that was the cause of it.

The status of a mother of married sons is considerable in the extended family. I remarked earlier that the wife/mother plays an expressive role. What she expresses is the integrity and solidarity of the group. The brothers explain their attachment to one another with reference to the fact that they were born from the same mother. The mother acts as the diplomat and peacemaker between the dissident wives. Despite the ambivalence of attitude between mother and daughter-in-law, wives work amicably enough under the instructions of their husband's mother. They do not work amicably under the wife of the eldest brother and it is noticeable that extended families, where the mother of the brothers is dead, do not survive long. In such cases there is lacking a social personality that symbolizes and mediates the mutual attachment of the various elementary families within the extended group. Thus, married sons in an extended family come once more to respect their mother's authority in her own particular sphere as mistress of the extended household. The senior brother who is head of the household punctiliously consults her about all decisions that affect the family, whether they are strictly concerned with her